

# RELIGIOUS INTELLIGENCE.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 22.

NEW-HAVEN, OCTOBER 31, 1818.

Vol. III.

## LONDON MISSIONARY SOCIETY,

### *Extracts from the 24th Report.*

We have already given an abstract of the 24th Anniversary of the London Missionary Society, (see pp. 179, 196) we shall now make Extracts from the Report, omitting some parts which have already been anticipated in our publication.

#### *South-Sea Islands.*

At the last Annual Meeting, the Directors had the pleasure of communicating intelligence, received from New South Wales, concerning the state of the South-Sea Mission. The whole of that information has been confirmed, by an Official Letter from the Missionaries, dated Eimeo, August 13, 1816, and received in January last.

The Directors cannot but consider the work of God amongst these distant islanders, as forming not only a remarkable era in the history of this Society, but as furnishing a memorable event in the general history of the Christian Church. These islands are not very populous, but they are numerous; and it may be expected, that, when the intelligence spreads, as it will, from island to island, and numbers of the converts are dispersed among the inhabitants, general inquiry will be excited, and the knowledge of Christ be widely diffused. Together with the blessings of the gospel, the arts of civilization will be communicated; idolatry, cruelty, and war will be suppressed; and the multitudes of the Isles become obedient unto the Faith.

Future Missionaries will learn, patiently to persevere in well-doing; and not to abandon their stations, because they do not immediately perceive the fruit of their labours. It will not soon be forgotten, that the Missionaries in these Islands laboured for seventeen or eighteen years, amidst all kinds of discouragement; yet, after all, were crowned with a success which far exceeded all their expectations.

The Society cannot but feel itself called on, to unite this day in offering up thanksgivings to the God of all grace; who, in answer to prayer, has poured down his Holy Spirit, and has turned the barren desert into a fruitful field; to Him be the glory; while, with grateful hearts, we renew the dedication of ourselves to Him; encouraged by his goodness, to continue and redouble our efforts, to spread abroad, throughout the whole habitable earth, the savour of the knowledge of Christ.\*

#### *China.*

Dr. Morrison, in addition to the New Testament which has been for several years in circulation, has finished Exodus, Ruth, and the Psalms, and has entered on Isaiah. His labours suffered a suspension of a few months by his journey to Peking, as one of the interpreters who accompanied Lord Amherst, the British Ambassador to the Emperor of China. This interruption will, however, we trust, be compensated by the additional knowledge, which his journey through several provinces, and his intercourse with the natives of all ranks, enabled him to acquire, of the language, customs, and especially of the religious views, of the vast population of that extensive empire.

Dr. Morrison and Mr. Milne hope, if it pleases God to give them health, to complete the whole of the Old Testament in the course of the present year.

\* The state of the few inhabitants of Pitcairn's Island, the descendants of the mutineers on board the Bounty, as reported by some of our countrymen who touched there in Sept. 1814, could not but engage the attention of the Directors; who therefore gladly embraced an opportunity of sending, by a vessel bound to the South Seas, a present of Bibles, Prayer-Books, Spelling-Books, &c. with a Letter to John Adams, expressing the good will of the Society toward them, and their hope that they shall be enabled to send them a Missionary, to instruct them in the knowledge of the Gospel.

The opposition of the Chinese Government to the labours of Dr. Morrison still continues; and his progress in printing has thereby been impeded. The work is, however, going forward at Malacca; Dr. Morrison having committed to the care of Mr. Milne, the superintendence of a large edition of the New Testament, consisting of 8000 copies in duodecimo, and 1500 in octavo.

#### *Malacca.*

Mr. Milne has suffered much by severe illness. We hope that his voyage will be beneficial. Mrs. Milne, who had been dangerously ill, had previously taken a voyage to China.

Mr. Milne having paid a visit to Penang, had many opportunities of sending copies of the Chinese New Testament, Catechisms, and Tracts to Siam, where it is said 20,000 Chinese reside; and to Rhio, Cochin-China, and various other places where the Chinese are found in great numbers; as well as of conversing on religious subjects with the sailors belonging to the vessels by which they were conveyed. In Penang only, there are said to be 8000 Chinese inhabitants, among whom Mr. Milne went from house to house, distributing the Scriptures and Tracts. Mr. M. calculates, that, in China and Malacca together, there have been printed and circulated not less than 36,000 Chinese Pamphlets and Tracts, exclusive of the Holy Scriptures.

Mr. Milne has translated the books of Genesis and Deuteronomy, and part of Joshua, into Chinese. He has also paid considerable attention to the Malay, which he can read with tolerable facility. He has now two Chinese Schools, into which he has introduced the Lancasterian plan, so far as it was practicable. The children learn Dr. Morrison's Chinese Catechism.

Mr. Thomsen, we trust, has returned to Malacca, and is proceeding with the Malay Mission. He has translated the Ten Commandments, and Dr. Watts' First Catechism. Mr. Milne wrote an Introduction to the Ten Commandments, explaining their design;

judging that the Holy Law of God, as expressed in the Decalogue, is peculiarly calculated to strike at the root of their false principles, base practices, and abominable idolatries.

This Settlement has now the advantage of possessing two presses, with suitable workmen, and an able superintendent. Mr. Thomsen, who obtained in England a knowledge of letter founding, will materially assist in this department. The buildings necessary for the several purposes of the Mission have lately been much extended; but the expenditure, though considerable, will, we trust, be richly compensated by the utility of this important institution, from which, throughout the numerous and populous regions of India beyond the Ganges, we trust the waters of the Sanctuary will issue, to fertilize the vast and dreary waste.

The Directors, urged by the solicitation of Dr. Morrison, and Mr. Milne, have lately sent out four additional labourers, Messrs. Milton, Fleming, Beighton, and Iuce; the first of whom is designated to the Chinese Mission; the other three to such Stations in the East as may be deemed the most necessitous and the most promising.

#### INSULAR INDIA.

##### *Amboyna.*

Mr. Kam's stated ministry in the Dutch Church appears to have been greatly blessed; as well as his preaching to the Heathen in Malay. In 1816, he baptized nearly 200 adults, who had relinquished the religion of Mahomed, and professed to embrace the Gospel. The number of Heathens and Mahomedans, who have made a profession of Christianity through his instrumentality, since his arrival in Amboyna, exceeds 1200.

Mr. Kam has commenced the building of a Place of Worship for the use of the Heathen Slaves; but the work has been impeded, in consequence of the distressing events which have taken place in the island, which have also occasioned some interruption of his own labours. The unhappy com-



motions in Amboyna have occasioned much bloodshed. The insurgents endeavoured to compel the Christian inhabitants to join; many of whom, on their refusal, were cruelly murdered. Mr. Kam appears to have been in some personal danger, so that he says in a letter to the directors, "*O my God! my soul is cast down within me: all thy waves and thy billows are gone over me!*" yet neither my body nor my soul has been hurt. I have escaped many dangers by land and by sea; and out of the darkness which now surrounds me, I have confidence that light will arise, probably greater than before. Surely the mercy of the Lord has accompanied my poor labours from the time of my arrival in Asia! Surely the time of salvation is at hand, in favour of the numerous Heathens of this colony!"—In another paper, he says, "Whenever I am in great distress, then I say in my heart, and sometimes with a loud voice, 'Lord! be mindful of thy praying people in England and every where else in Europe, on our behalf.'"

In September and October, 1816, he visited several of the Molucca Islands; where his ministry was most joyfully received. In the villages of Aboro, Hulaliuw, and Kariou, the inhabitants, who had been long devoted to the service of dumb idols, arose, and, with holy indignation, destroyed their false gods. Mr. Kam speaks of this triumph of Christianity over Heathenism with pious exaltation; and says, in his Address to British Christians, "Many of you will not see much of this glorious conquest; but, in heaven, you will see thousands of these poor Black People, who have been saved through the Gospel, by our Saviour, who bled and died for our sins. There I shall see you again, my dear brethren; and there you will find that your faithful labours of love, for the name and cause of Christ, have not been in vain."

The Directors have acceded to the request of Mr. Kam; and have sent out a printing-press, which he much needed, for the purpose of supplying

the people with Religious Tracts which were before transcribed with great labour. They have also sent out a large number of Tracts in Malay, printed in London, for dispersion in Amboyna. We trust that the inhabitants will soon be favoured with a large supply of the Malay Bible, now printing by the British and Foreign Bible Society, of which they are in earnest expectation, and which they will gladly purchase at any price.\*

On account of the dangerous state of affairs in Amboyna, the Directors have deferred sending out additional Missionaries to that Station. They are also in expectation, that the Netherland Society will, ere long, send more labourers into that extensive and promising field.

It is stated in the Appendix, that there are 20,000 Christians in Amboyna, and about the same number of Mahomedans, besides Chinese, &c.; and there are many other Islands, where the people would gladly receive the Word; but are relapsing, for want of Christian Instructors, into Mahomedanism or idolatry.

#### Java.

It is with the deepest regret that we have to record the death of Mr. Supper, at Batavia. His labours in that populous city were useful. He possessed great advantages, which he employed to good purpose. He had been a principal instrument of establishing Auxiliary Societies, in behalf of Missions, and of Bibles and Tracts; and had the prospect of much usefulness, both among the Portuguese and Malay Christians. The loss of so zealous and active a labourer, in the prime of life, is deeply to be lamented, but we bow to the Sovereign Ruler of the World, and say, *Thy will be done*. The Society has at present no Missionary in that Station.

#### Ceylon.

Mr. Palm continues to preach in the Dutch Church at Columbo. Mr. Ehrhardt, who was for several years our

\* Mr. Kam says, that he needs at least 20,000 copies of the Bible, for the supply of the people in Amboyna and neighbouring Islands. A single copy of the Bible was lately sold by auction for £8.

Missionary at Matura, and afterwards our Missionary at Cultura, where he preached alternately in Dutch and Cingalese, and superintended Schools, has lately been appointed by the Madras Government (on the recommendation of Sir R. Brownrig,) Missionary to the Dutch inhabitants of Cochin. Mr. Reade continues to superintend a School.

*Continental India.*

In this vast and populous region of the globe, our Society has now seven Stations, occupied by about Eighteen Missionaries; who, so far as their health will admit, are employed in preaching the Gospel, translating and circulating the Scriptures, and in supporting Schools for the native Heathen.

*Chinsurah.*

The most northerly Station is Chinsurah. Here Mr. May has long laboured, and is now assisted by Mr. Pearson, who was sent out last year; and by Mr. Harle, an European, who has resided some years in India.

The providence of God has favoured Mr. May with extensive opportunities of being useful, in that line of service to which he was always partial, and for which he had peculiar talents. The Native Schools in the neighbourhood of Calcutta, under his superintendence, were, according to the last accounts, thirty in number; including, on the books, 2663 children, of whom about 1775 were in actual attendance.\* The Schools, he judged, were likely to be increased, as the attention of the Public to them had been much excited.

About 100 Schools, he observes, have been established by different Societies in the last three years; and a Society has been recently formed at Calcutta (to which the Directors have subscribed) for the purpose of furnishing the Schools with elementary books—a measure which promises to be highly conducive to their prosperity. In many villages, the Brahmins, as

\* By Letters since arrived, it appears that there are now thirty-six Schools, and that the number of children is nearly 3000.

well as the inferiour inhabitants, express great joy on the introduction of a School; as the education which the Boys receive, qualifies them for situations in which they may obtain employment and support.

CHURCH OF ROME.

From the Christian Journal.

*Extract of a Letter from a Gentleman of New York, at Rome, dated 20th April, 1818.*

"I reached Rome on the first day of Passion Week. An interval of two or three days in the ceremonies, gave me time to take a hasty view of the remains of the ancient city, and of many of the works of modern grandeur. The Coliseum, the Pantheon, and St. Peter's, amaze and delight every beholder; and my admiration is so divided between the two latter, that I can scarcely say which I prefer. Besides these, there are a thousand other interesting objects in Rome, which it is in vain to attempt to describe in the compass of a single letter.

"On the Wednesday of Passion Week I went to the Sistine Chapel, to hear the *Miserere* sung. It surpassed every thing that I had ever conceived of the human voice. I never was so affected and transported. It was like the ravishing harmony of heaven, if we could suppose that the plaintive voice of supplication were heard there. I went a second time, and a third, to hear it, and continued to be delighted.

"On Thursday, and on Sunday again, I saw the Pope give his benediction, from the front of St. Peter's, to the multitude before it. He was carried forward in a chair; and when he gave it, most of the crowd knelt, and all were uncovered. It was an imposing spectacle, but it did not seem that any were affected by it, as a religious ceremony.

"On Good Friday, at St. John's Lateran, I heard singing of a different character, from a large choir; and the extent of that vast building gave a fine effect to the voice. It was admirably sweet and enchanting. In the



evening I saw the illuminated cross in St. Peter's; but the effect of it was by no means grand or sublime.

"On Saturday, at the Chapel of the Pope's Palace, I attended the celebration of the anniversary of his election. He was brought in on a chair, and placed on a throne. Bishops and Cardinals surrounded it, and seemed to think themselves honored by adjusting the folds of his garments. Two of them (not Cardinals) kissed his foot. The clergy were disposed according to their rank. Twenty three or four Cardinals sat on elevated seats; those of inferior dignity, below; and if I remember rightly, some were seated on the floor. Before the Pope's entrance, the Masters of Ceremonies entered, and changed the robes and white hood of the Cardinals for red. After the appearance of his Holiness, they arose one after another in order, (the persons attendant on them adjusting their long train, to prevent embarrassment and stumbling,) and approached the Papal throne. They bowed profoundly to him. Their salutations being returned they mounted the steps, kissed the Pope's hand, and returned to their respective places.—Mass was afterwards celebrated, in which the Pope took a part. The choir sung admirably; but the knowledge of one revolting circumstance, and the sight of the unfortunate beings who in part composed it, lessened my pleasure. In the course of the service, one of the Cardinals took the censer, and threw up incense to the Pope; and I should have been almost disposed to believe it a kind of reverence bordering on adoration, had not the same thing been done to the Cardinals. The Mass being ended, the Pope was carried out in the same manner.

So much worldly pomp, blended with the solemn service of God, might appear imposing to others, but to me it was disgusting. Indeed, some of the Cardinals, during the Mass, were talking and smiling, and two or three even while kneeling. The Cardinal Duria, the youngest in appearance, was the most devout. Indeed, he ap-

peared to be entirely wrapt in devotion, and had an air of the deepest enthusiasm. He and Cardinal Fesch were the only persons to whom my attention was particularly directed.—When I descended, I saw the court of the Palace filled with the gaudy carriages and liveries of the ecclesiastics, and a greater appearance of splendor and state than would be becoming in the courts of kings. Besides a driver, three footmen are always mounted (with a dashing livery, corresponding with the dress of the master) behind every Cardinal's carriage, and the harness of the horses is trimmed with red. Indeed, I saw in Naples, the Archbishop of the city with six domestics attending his carriage, four or five of whom were stationed around it on foot, and the horses, according to an invariable custom, walking along with a slow pace. I thank God that I am an American, and a Protestant.

#### REVIVAL OF RELIGION.

From the Harrisburgh Oracle.

*Millerstown, Juniata, Aug. 13th, 1818.*

While exertions are making by the friends of Zion of different denominations, by Bible Societies, Missionary and Tract Societies and otherwise, to spread the gospel among the heathen and in most distant climes, and Divine Providence is smiling on these attempts, and when it is universally acknowledged that souls are equally precious every where, and that our own immediate bounds should not be overlooked or neglected, as is too frequently the case; it may gratify the friends of Zion at a distance to hear what the Lord is doing among us, and where in our annual reports to the General Assembly of the Presbyterian Church, we have not given accounts of special revivals and awakenings in the bounds of the Presbyteries of this part of Pennsylvania. Thirty persons, mostly youths, were propounded, and we hope of such as shall be saved, to be received, and they were admitted into the Presbyterian Church on the first Sabbath of this month, to celebrate the dying love of our dearest

Lord and Saviour. Many others are under conviction and enquiring what they shall do to be saved; who we hope may be spared to enter into covenant with him under clear views and right conceptions of his love and tender mercy. This solemn and blessed ordinance was celebrated and enjoyed by 65 persons, 30 as before mentioned, for the first time, in the presence of a very numerous assembly on the first Sabbath instant. It was the largest assembly ever convened in this place being, as was supposed, between 700 and 1000 persons present. It is pleasing to reflect that there was the greatest possible order and attention, and not the least noise or confusion; and it was on the spot where formerly "nothing but beasts of prey and men more wild and fierce than they," had used to prowl, that the standard of the cross was erected for the first time as to the ordinance of the Lord's supper, on the beautiful stream of the Juniata. The exercises were directed by three clergymen, and an excellent and impressive discourse was delivered by the Rev. Mr. S. from Rev. i. 5. An appropriate and excellent sermon was delivered after the ordinance, by the Rev. Mr. H. on the subject, "As ye have received Christ walk in him."—On Monday a discourse, well adapted, on brotherly love, closed the exercises, with prayer meeting in the evening, it being the day appointed monthly throughout Christendom for the spreading of the gospel, when an address was given on the words of our Lord, "thy kingdom come," "Jesus shall reign where e'er the sun," &c.

#### STATE OF RELIGION IN VERMONT.

*Extracts from the Report of the Committee appointed to take narratives of the State of Religion, by the General Convention of Congregational and Presbyterian Ministers in Vermont, at the late session at Peacham, September 8, 1818.*

In tracing the history of the Churches, during the last year, it is manifest that God has not forsaken his Zion,

though the showers of his grace have not been so copious and extensive, as in the year previous. In the southern part of the State, no special revivals of religion have been witnessed, yet, the fruits of former revivals, in some instances, have been considerable.

The Churches in *Windham Association*, have been enlarged by the accession of about 200 members; about 20 of these have united with the Church in Londonderry, which is destitute of a stated pastor. In this Association the churches are generally harmonious and prospering. The members of the Cent Societies amount to 700, the funds of which are mostly appropriated to the support of Foreign Missions.

In *Pawlet Association*, the moral state of society is improving, and Charitable Societies are multiplying. A Bible Society has recently been formed in the county of Bennington, with hopeful prospects. Considerable additions have been made to some of the churches in Pawlet Association mostly fruits of the general revival, in that section, noticed in our last Report. The churches which have received the principal of numbers, are Timmouth, Rupert, Peru, and Manchester. The two last mentioned towns have witnessed the displays of divine grace in the conviction and conversion of sinners since the commencement of the present year.

Within the limits of *Orange Association*, the churches are harmonious, sectarian influence is declining, and the cause of truth is advancing.

In *Rutland Association*, pleasing fruits of the former revivals are visible; a Bible Society has recently been formed; and many are bringing their offerings to promote the various charitable objects, which are presented to the Christian public.

A rising attention to religion is noticed in *Royalton Association*, which affords great encouragement to ministerial and Christian fidelity, in labouring for the good of souls, especially among the youth.



From *Addison Association*, we learn, that no special revivals exist. The churches are, however, generally increasing in numbers, and pastors have been ordained over the churches in Weybridge, Vergenes, and Charlotte, with hopeful prospects of much good to Zion. The Church in Bridport propose to defray the expense of a collegiate education for one young man of hopeful piety, whose object is the ministry. May others go and do likewise.

During the year past, about 70 have been added to the Church in Cambridge, within the bounds of the *North Western Association*. In the extensive bounds of the *Coos Association*, the General Convention find much to deplore, and much to gladden their hearts. Only three active settled ministers are found in twenty five churches. In passing up Connecticut River to Canada line, a distance of more than 40 miles darkness covers the land, and gross darkness the people. Here a missionary scarcely has been seen, and churches are desolate, raising the Macedonian cry to their more favoured brethren. Yet within this Association, God has made the most signal displays of his glorious grace, and caused this wilderness to bud and blossom as the rose. Revivals have existed, and churches have been formed in the towns of Barton, Glover, Irasburgh, Troy, Westfield, Lyndon, and Wolcott, in which the total number of members is 173. Here, and in various other towns, the labours of missionaries from the Societies in this State, New-Hampshire, and Connecticut, have been signally owned and blessed. The few professed followers of Christ, who have been urged by the increasing expenses of a rising family, or driven by adverse providences, or induced by other causes, to remove from the land of their fathers into these new settlements, have long been sighing and mourning for those religious privileges which they had left, and their cries had entered the ears of the Lord of Sabaoth. Yet these churches, and

numerous others are destitute of stated pastors, and are only occasionally favoured with the dispensation of the word of life. Their importunate applications to the few heralds of the cross, who occasionally visit them, to preach unto them the unsearchable riches of Christ, are truly affecting, and the more so, because they far exceed the means of supply. To the church in Walden, 24 have been added, to Hardwick 29, and to Greensborough 52. In the latter place the revival commenced in a Sabbath School, and out of the mouths of babes and sucklings God has perfected praise. The cup of the church in Danville, has been mingled with joy and sorrow. As the fruits of the Revival mentioned in the Report of last year, 51 have been added to the professed followers of the Lamb. Their minister has been dismissed and silenced. This event seemed, for a time, to distract the Church, but through the good hand of their God upon them, who brings good out of evil, they are recovering from the shock; and harmony and brotherly love are in a good measure restored. The cloud, which was rising over Peacham according to the Report of last year, has afforded an abundant and refreshing shower, and the Church has been strengthened by the addition of 200 members. Here the hearts of fathers have been turned to their children, and the hearts of children to their fathers.

In taking a general view of the state of religion within their bounds, the General Convention find abundant cause to praise the great Head of the Church, especially, for the success which he hath granted to missionary labours; and although God hath not blessed us with many signal revivals, yet hath he gladdened our hearts, by exhibiting other footsteps of his grace. The Convention have too, thankfully beheld the kind charities of pious females, making their ministers members for life of various benevolent Societies, and an increasing disposition in all to cast something into

the Lord's treasury. Sabbath Schools are springing up, in all parts of our State, as the first fruits of the millennium, waving before the Lord. The Monthly Concert of Prayer, is attended in most of our churches. We hail with no common sensations the rise of the VERMONT JUVENILE MISSIONARY SOCIETY, as a light to cheer and enlighten our dark places.

[After taking a general view of the state of Religion in the Presbyterian Church, in Connecticut, Massachusetts, and New-Hampshire, the Report says:]

In the conclusion, the General Convention unite in ascribing glory to the great Head of the Church, for what their eyes have seen and their ears have heard. They have beheld Zion's sons and her daughters from the eldest to the youngest, rising and shaking themselves from the dust and slumbers of ages, and marshalling under the banners of King Jesus, to conquer the world. When the Convention lay their hands on the prophetic page, "arise, shine, for thy light is come," their hearts swell, with the full assurance of hope, while they look to the end. And may this glorious army march forward and forward, till they shall have conquered the world, and triumphantly entered the city of God. Amen.

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From the Religious Museum.

#### PRESBYTERY OF NORTHUMBERLAND.

With great satisfaction we witness the manner in which the Missionary spirit is beginning to display itself in this region of country. We had it as the harbinger of heavenly blessings of which we have hitherto had little experience, and hardly a steady conception. Amongst the other efforts which are making, we are particularly happy in being able to announce to our readers that the Presbytery of Northumberland did, at its last meeting on the 6th inst. unanimously resolve to become a Missionary Society. The first meeting of this Society is to be held at Milton, on Wednesday next, the 21st inst. for the purpose of adopting a constitution for its government. The Presbytery enjoined upon the ministerial members to urge upon their respective congregations, the importance of organizing Missionary Associations in aid of this institution. The Presbytery appointed the Rev. John Bryson, the Rev. Robert F. N. Smith, and Dr. George W. Brown, an Elder in Sunbury congregation, a commit-

tee to prepare and publish an address, inviting all the members of the Presbyterian, Dutch Reformed, and Associate Reformed churches in this region, to meet with them at the time and place above specified, that they may unitedly prosecute the great objects of this Society.

The following is the Address of the committee, to which we invite the serious attention of our readers.

*To the Members of the Presbyterian, Reformed Dutch, and Associate Reformed Churches.*

Beloved Brethren,—You belong to churches of Christ professing principles, which, according to the obvious import of our ecclesiastical standards, are radically the same. Two of the churches to which you belong, hold the same confessions of Faith, and catechisms, viz. The Westminster Assembly's,—the third in holding the Heidelberg Catechism gives evidence that it differs from the others in no important point. We rejoice, in common with our brethren, that the walls of partition are tottering, and will soon fall. We congratulate you and felicitate ourselves, that our churches have lately given a decisive pledge of future amity, in having projected and organized, under the patronage of their three highest ecclesiastical tribunals, "THE UNITED FOREIGN MISSIONARY SOCIETY," which has recently gone into operation in the city of New-York. The object of that institution is to proclaim the unsearchable riches of Christ in foreign parts. Their attention will be directed first to the Indian tribes on our own borders, next to the inhabitants in the destitute regions of South America, and afterwards, as occasion may serve, to other parts of the Heathen world.

The Presbytery of Northumberland deeply and solemnly impressed with a sense of the awful responsibility attaching to Christians, in regard to the great work of evangelizing the Heathen, have determined to take decisive measures, for satisfying, in this behalf, the obligations imposed upon them by the possession of the gospel. "Freely ye have received, freely give." These words state, at once, the law of our Lord's kingdom, and the reason



upon which it is formed. Divine grace has distinguished us from the Heathen who lie buried in all the ruins of man's unhappy apostacy. Would any of us choose to revert to the state of our fathers, when they were without God, without Christ, and without hope in the world, and to be again enwrapped in that dark mantle which enshrouded them? Would we willingly forego those advantages and blessings, which, through the influence of the Christian religion, we now enjoy? Would we exchange situations with the benighted children of nature? Would we give up the *Bible*, that chart of our most distinguished privileges: which publishes to us Jesus Christ, and in him full salvation from Hell to Heaven? Would we relinquish *those sacred institutions and ordinances*, through which God the Father, in the boundless plenitude of his grace and mercy offers himself to our embrace? Would we part with *the cheering, joy inspiring hope of futurity*, so full of immortality, which the gospel reveals to our faith? If we would not exchange conditions with the heathen, let us testify a proper sense of our privileges, by seeking to extend them to those who are destitute. Let us commiserate their deplorable state, and give them that religion, to which, by the grace of God, we are indebted for all our elevation in civilization and spiritual comfort and hope. In the good Providence of God, a favorable opportunity is now presented to us for combining our energies in glorifying the name of Jehovah our covenant God, in advancing the interests of the Redeemer's kingdom upon earth, in promoting the salvation of immortal souls, now perishing for lack of knowledge, accessible to our Christian enterprize. and having the most important claims upon American philanthropy. The Presbytery of Northumberland, at their late meeting, became a *Missionary Society*. One important object which they have in view is, by becoming auxiliary to the Foreign Missionary Society, devoting their funds to its use to a certain extent, to assist in promoting the civil-

ization and instruction in righteousness of our Indian neighbours. That Society being under the patronage of the three churches to which we belong, affords a sufficient guarantee that the funds will be faithfully devoted—that they will not be diverted from their destined object by being applied to subserve any political object whatever, or advance any local narrow interest of either of the denominations. Missionaries are to be taken indiscriminately from all the three churches; the principal officers in this and all the auxiliary societies, will be members of the Board of Managers; and the three highest ecclesiastical tribunals of the churches will have annually inspection of their proceedings. Thus there will be important checks to the abuse of power. All the funds received, by *our Society*, from the members of the Dutch Reformed and Associate Reformed churches, together with a competent proportion of those which may be derived from members of the Presbyterian church, will be put at the disposal of that Board, for the use of Foreign Missions. If any funds shall be applied to the use of Domestic Missions, they will be exclusively those which shall be obtained from members of *our own body*, unless the others shall at any time especially authorize a part of their contribution to be so directed.

If there be among us others, who, though they do not belong to either of our denominations, may feel disposed to favour our designs, we will cheerfully meet them as brethren, gratefully receive their assistance, and punctually and faithfully apply their charity.

We would fain hope that many of our brethren of the German Reformed church, holding the same principles of religion, and enjoying nearly the same form of church government with ourselves, will meet us and become members of this interesting Society.

The Society will meet at Milton on the 3d Wednesday in this month, that

is on the 21st inst. for the purpose of adopting a constitution of government. We cordially, affectionately, and urgently invite the members of the three churches, and all others whose hearts may expand with benevolence towards the Heathen to meet us, at that place, and time above specified, and join their charities with ours, and unite their energies with those which we hope to put forth in this great and good cause;—for it is the cause of humanity and the cause of God our Saviour—to whose favour we commend you and our undertaking, and to whom all ascribe the glory due unto his name! Amen.

JOHN BRYSON,  
ROBERT F. N. SMITH,  
GEORGE W. BROWN,

#### CHEROKEE MISSION.

From the Panoplist.

*Extract from the Journal of the Missionaries at Brainerd.*

April 9, 1818 — A Cherokee woman, the mother of one of our boys, and very decent in her appearance, called on us for the first time. Being dressed neatly in the fashion of our country women, we hoped she had obtained from white people some knowledge of our God and Saviour, as well as of our dress and manners. By sister Catharine, as interpreter, we soon found this woman willing to disclose her mind to us, and after some introductory remarks asked her if she had many thoughts about God, the Great Spirit. She replied, "I do not think much about him." We inquired if she thought herself a sinner? She answered, "No." Where she thought her spirit would be, when her body died? She did not know that it would be any where. In short, she appeared to have thought very little on these most important subjects, and to have little or no expectations of living beyond the grave. She was told some of the first principles of our most holy religion, and said she had never heard these things before. She appeared solemn, and somewhat

affected, and before the close of the conversation, said she believed she was a sinner. She said also, that she was willing to leave her son here a great while; that he might learn all these good things.

O how shall we white people answer, when God inquires after our red brethren? Shall we use the language of some, and say, "it is of no use to preach the gospel to them; they cannot be Christianized or civilized." Or shall we, in the language of humble confession, say, We have taught them some of our innocent customs, and many, very many, of our bad ones; but as it respects the gospel, most of them are as ignorant of it, as if no white man had ever set his foot on this continent. From what we have observed, we verily believe this to be the truth, as to the great body of the full-blooded Cherokees, and with few exceptions it is little better with the half-breeds. Our observation induces the belief, that some of the Cherokees have a few correct ideas concerning the Supreme Being and a future state. Whether they have obtained these merely by tradition from their fathers, or from intercourse with the whites, we cannot determine; but even these few correct ideas appear to have little or no place among what may be called the lower class of this people.

Cases similar to the one which has occasioned these remarks very frequently occur here; and we think if Christians generally could see the condition of this people as it really is, exertions for their relief would be increased an hundred fold.

There is nothing among this people to oppose the Gospel, except their ignorance, and the depravity of the human heart.—They have not, as is the case with most heathen nations, a system of false religion handed down from their fathers, which must be overturned in order to make way for the Gospel. They are rather as the prophet foretold the children of Israel would be, "Without a sacrifice, and without an image; without an ephod, and without a teraphim."



*Sabbath, April 12.*—In addition to our usual congregation were the Cherokees who attended last Sabbath, and some more. The afternoon sermon was shortened to give time to speak to them. Brother Reece interpreted. They were attentive and solemn while we were speaking to them, but after we had ceased and brother R. had addressed them without our assistance, and according to the feelings of his warm heart, they appeared deeply affected. Numbers dropped their faces upon their hands, and some wept. The substance of his remarks, as we were afterwards told, was, that we, who had come to teach them, were good people, and sought the good of the Cherokees—that what we had to tell them was important truth, and deserved most serious attention; but it was to be feared that some came to meeting out of curiosity, and some to shew themselves, or their clothes, but this was wrong; they should come to hear, and to get good. There were some, who would laugh at these things, which however were of the greatest importance, and they must attend, learn, believe and obey, for without this they could not be happy.

13. Brother K. returned having had a prosperous journey. At Knoxville, he purchased most of the articles which were immediately necessary for the Choctaw mission. Preached three times in the settlements; and yesterday agreeably to appointment, preached a funeral sermon on the death of a woman, the wife of a half breed, who holds quite a respectable standing. She was a white woman, and left an infant child a few hours old when she died. His mother, step father, and half brother, who are half-breeds, had come about thirty miles to attend the preaching. After sermon brother K. had much interesting conversation with the husband and his friends. The death of his wife has made a deep, and we trust, lasting impression on his mind. He could read a little, and since that event, which has been about two or three months, he has improved much, and can now read his Bible with

some facility, in which he appears to take great delight. He says he feels very differently from what he formerly did, and that it is his fixed resolution to make religion the great business of his life. His mother said, "some years ago Mr. Blackburn preached to us, but many white people told us not to mind what he said; and we were ignorant and knew no better than to listen to them; but we are now sorry we did not hear the preacher." How aggravated must be the ruin of those who will neither "go into the kingdom of heaven themselves, nor suffer those who are entering to go in."

15. Agreeable to arrangement previously made with Col. Meigs and others, this day had been assigned for visiting the school. Col. Meigs could not attend in consequence of business with the Arkansas delegates, now returning from Washington. Brother Hicks, and many other Cherokees, both men and women attended. Our children gave us very great satisfaction, by their prompt attention to order, and very respectful behaviour in every particular, as well as by the exhibitions they made of their progress in learning. Several hymns, which they had committed to memory, were sung by the children alone, much to our satisfaction.

The countenances of the spectators manifested peculiar satisfaction on their part, and many afterwards expressed their approbation in very pleasing terms.

We have reason to believe there is among the natives an increasing confidence in our integrity; and that most of them feel assured of the love and good will of those who have sent us among them.

16. The Old Glass, (a leading chief of the Arkansas party,) who has of late been telling his people that schools would do the Cherokees no good, called on us, early this morning. He is now on his return from Washington, where he has been as delegate for the Cherokees, who have gone and are going over the Mississippi. Though anxious to get to his family, he was

persuaded to wait and attend our school. He appeared highly pleased with the school, and expressed great satisfaction. He said the white people crowded upon them so much, that they must go over the Mississippi, blaming none, however, but those on their borders. He expressed his confidence in the good will of the general government and the *good people*, as he called them, at the north, who were sending teachers to instruct their red brethren. He said, schools were very good for them, and added, "As soon as we get a little settled over the Mississippi we shall want schools there."

Brother Hicks, the Christian chief, left us an account of some of the customs of his people, which he had committed to writing at our request. Extracts follow:—

"The Cherokee people are divided into seven different clans, or classes, each having a distinct name. No one is permitted to marry within his own clan; the children always belonging to the clan of the *mother*, without any respect to the father.

"Murder committed by a person of one clan on a person of another clan, is always punished with death; but if the murderer and the murdered are both of one clan, it frequently happens that the clan intercede with the head chief of the nation, and a pardon is granted; which pardon is published in the national council when convened. The national council is composed of persons from each clan; some clans sending more, some less, according to their population, though the number is not very definitely fixed.

"Each clan has its separate portion of land, which is held in common, the poorest man having the same right as the richest. Before eating the green corn when in the milk, the people collect in their different districts and villages, at night, the conjurer takes some of the grains of seven ears of corn and burns them in the fire. After this each family is allowed to cook and eat their roasting ears. They observe the same custom before eating the bean, when it begins to fill in the hull.

"The green corn dance (so called,) was formerly in high esteem. This is held when the corn is getting hard; and lasts four days. This is held where the national council sits; a quantity of venison being provided to support the assembled people. It is said that formerly a person was chosen to speak to the people on each day, in a language that now is very little known. At such times as the above, a piece of ground was laid off and persons appointed to occupy it; no other being allowed to use it while the feast lasted.

"There is a notion that still prevails among the Cherokees of making *new fire* every year. This is generally done in the month of March. The fire is made by drilling in a dried grape vine in the morning, after a dance all night. Seven persons are chosen to perform this with the conjurer. After this fire is made, each family in the town comes and gets the new fire, putting out all the old fire in their houses.

"The physic dance was very much in use formerly, but is partly neglected now. This belongs to the women in particular, except seven men, who are chosen out of each clan to carry the water to boil the physic, and when boiled, to carry it to the people for old and young to drink of. The physic is not drank until the singer has proclaimed with his song, on the top of the town house, and sung, *He-yauh-wah; yauh-cau-mi*, (repeating the same several times,) and they have painted all the parts of this house white with clay; and danced two of the nights in seven; and in the morning, after the last night, bathed themselves in water.

"They have a similar practice of choosing men or women to represent the clan, in what is called *making rain*. In making rain, seven men or women are chosen to represent the clan, who keep fast during the time the conjurer is about to obtain rain: and when the rain comes he sacrifices the tongue of a deer which is procured for that purpose. The conjurer himself observes a strict fast, with frequent bathing,



during the time he is making rain. On such occasions, the conjurer speaks a language different from the present language of the nation, and which few understand. They who design to follow these practices, are taught the language, by those who understand it.

"The eagle tail dance is still in use among the Cherokees. The design of this dance is to instil in the minds of the young people the spirit of war: the old warriors rehearsing in the dance, the dangers they have passed through in attacking their enemies, the distance they have travelled, the time they have been out, &c. Some victuals are usually set apart for the boys to eat at day-break, and when the boys have eaten, they go out of the town-house and are met in the entry of the house by young men who have a battle with them, which consists in pelting them with mud collected for that purpose.

"It is also a custom to give eagle-feathers as a token of friendship in making peace among red people. The doctors among the Cherokees suppose that cures are to be made in seven nights. During these cures the doctors are remarkably strict to keep out of the house, where the patient is, such persons as have been handling a dead body, or have any other ceremonial uncleanness."

#### FOREIGN MISSION SOCIETY.

On the 23d of Oct. 1818, the annual meeting of the Foreign Mission Society for New Haven and the Vicinity, was holden at the North Meeting House in this city, when the following Officers were chosen for the ensuing year:

Rev. JEREMIAH DAY, D. D. *President.*

Rev. SAMUEL MERWIN,  
NATH. W. TAYLOR, } *Vice*  
ERASTUS SCRANTON, } *Presidents.*  
ZEPHA. SWIFT,

NATHAN WHITING, *Secretary.*

TIMOTHY DWIGHT, *Treasurer.*

ROGER SHERMAN, *Auditor.*

The following Report of the Treasurer, who is also Agent for the Board

of Foreign Missions, was read and accepted.

#### REPORT.

To Cash deposited in Eagle Bank, at sundry times, to credit of J. Evaris, Treasurer of American Board of Commissioners for Foreign Missions.	804 89
To do. remitted to Mr. E. by letter,	32
To balance to new Ac't,	50
	<hr/> \$887 39 <hr/>

By cash received from the Catskill Female Bombay Society for educating a Heathen Child,	30
From the Harpersfield Society for the education of a Heathen Child,	30
From the young ladies of Miss Parks' School, Grenville, for the education of a Heathen Child,	30
From several young ladies in Meriden, by Mrs. Ripley,	6
From the Rev. Mark Mead and Mr. T. Bronson,	4 29
From a Friend,	1
From contribution at North Milford,	4 67
From contributions at the monthly concert for prayer in the 1st Society in Danbury, by Rev. Mr. Andrews	15 50
From the Union Soc. of Young Ladies in Danbury, by do.	9
From a Widow at Westfield,	50
From a Friend to Missions in Cheshire,	1
From a little girl which she had received as a reward for learning through the Gospel of Matthew,	25
From a lady of New-Haven,	5
From J. Little, Winchester, Va. by Mr. Whiting,	9 50
From the Heathen School Society in Branford, by Mr. Samuel Plant, Treasurer,	16 75
From a Female Friend,	2
From the F. M. S. of the Western District of Fairfield county, by M. Marvin, Esq.	33
From Mr. Aaron Cook of Wallingford,	40
From a Friend of Missions in Milford,	3 67
From Deacon John Carrington,	2
From the Female Cent Society of Middlebury, by Rev. Mark Mead,	15
From Ezra Ives, for Indian Missions,	1
From the Female Cent Society of Hamden, by Mrs. Dickerman, Treasurer, for the Cherokee Missions,	20
From the Donation Society of Back Creek, Va. Auxiliary to the Board of F. M. by Mr. Whiting,	27
From the Union Moral Society of the same place,	5
From Mr. Luthar Bunnell of Cazenovia, the amount of his commissions as Agent for the Religious Intelligencer, for Heathen Schools,	4 80
From the Stratford F. M. Society, by Mrs. Whitney,	30
From the F. Charitable Soc. of Rootstown, Portage Co. Ohio, for the edu-	

education of heathen youth, by Mrs. Chapman Treasurer,	4 11
From Sharon, Portage Co. Ohio, Collections in the Society of Rev. J. Treat, at the monthly prayer-meeting,	10
From the Female Society in Windham, N. York, for Heathen Children,	9
From a few individuals in Salem,	6
From the Beneficent Society of New-Providence, N. C. by Mr Whiting,	50
From the United F. M. Soc. of Watertown and Rutland, N. Y. by Mrs. Hopkins,	57
From two persons in Charleston, S. C. by Mrs. Bennet,	5
From the Cent Soc. of Merideth, N. Y. by S. A. Law, Esq.	16
From the Fem. Beneficent Soc. of New-Canaan, by Mrs. Bonney Treasurer,	40
From the Female Cent Soc. of Meriden, by Mrs. Ripley,	14
From the Female Cent Soc. of West-Haven, by Miss Harriet Smith, Treasurer,	18 60
From the Mite Soc. of New-Canaan for educating Heathen youth in Foreign Countries, by Mr. St. John,	71
From the Female M. Soc. of New-Milford, for the Schools at Bombay,	7
From a friend of Missions,	2
From the Female Benevolent Soc. of Reading, by Mrs. Crocker, Treasurer, half to heathen schools, and half to Missions.	30
From the Cornelius Soc. of Middlebury, by Mr. Eli Thompson, Treasurer,	12
From Rev. Erastus Ripley of Meriden,	100
From the Female Cent Soc. of Woodbridge, by Mrs. Heminway,	9
From several members of the New-Haven F. M. Society,	29 75
From a lady in Woodbridge,	50
By Balance to Ac't,	50

\$837 89

T. DWIGHT, Treasurer.

New-Haven, Oct. 21, 1818.

# ON PREACHING TO CHILDREN.

From the Evangelical Magazine.

One of the most striking features in the exertions of the present age, distinguished for extensive and enlightened benevolence, is the attention given to the religious and moral instruction of youth. Who, that has attended to the importance of early habits, and how powerfully the principles instilled into the young mind influence the conduct of the man, can possibly doubt, that the principal attention of every friend of religion and of mankind should be directed to the instruction of the rising race! When we

look at the numerous institutions which have been reared by the hand of benevolence and charity, they will, in general, be found to attempt, rather the cure of existing evils, than the removing of the disorder from whence these evils proceed: but the education of youth aims at nothing less than to eradicate the poison from the moral constitution; and to diminish, by rendering them unnecessary, the alarming and oppressive multitude of charities.

Nothing is more difficult than to render ourselves intelligible to the young mind. To simplify in such a manner our instructions, as to catch the youthful ear, and procure them admission to the opening understanding, requires a species of talent which is but rarely to be found. The individual who possesses it is endowed by heaven with a gift which may be pre-eminently useful to mankind; and the public will find its interest in encouraging the cultivation and exercise of this aptitude to teach.

Although seminaries for the religious and moral instruction of the rising generation are every where multiplying; yet the friends of such institutions do not appear to be sufficiently aware of the importance of bringing the objects of their pious solicitude, at certain seasons, into contact with each other. All who are acquainted with the motives by which youth are led to exertion, will perceive the powerful influence which the introduction of one school to another, in the presence of their superiors, and the public exhibition of their proficiency, would have upon the minds of the pupils. Thus the principle of emulation, too apt to become dormant without the application of frequent and powerful stimulants, would be regularly excited in a direction heaven-ward. No plan seems better adapted for the accomplishment of these objects than the collecting a number of schools into a place of public worship, and delivering to them an address, or sermon, on some interesting topic. This teaches youth, that a degree of importance is attached to their progress in the knowledge of Divine truth; and that the instructions,



imparted by their teachers, raise them to importance in the mass of society. A discourse, delivered directly to them, interests their attention, increases their ability for receiving oral instruction, and opens up a new source of pleasure and of profit to their minds. But, in order to attain these desirable objects, it is evident that the preacher must let himself down from the eminence he generally occupies—must endeavour to place himself upon a level with his youthful audience—must speak almost the language of a child—must enter into their feelings, and borrow the imagery he employs from those objects that are most familiar to the young mind.

The advantages of this plan, of assembling the youth of different schools into one place, were lately illustrated in a very striking and pleasing manner to the eye of the writer: upwards of 1500 children\* were assembled in Albion Chapel, and a sermon was delivered by the Rev. A. Fletcher. The appearance of this multitude was exceedingly pleasing to the moral eye; and the feelings which the sight produced, most delightful to the pious heart. But deep as was the interest excited by the first appearance of this young crowd of candidates for immortality, it was inconceivably increased by the impressive nature of the services of the morning. Before entering on his discourse, the preacher proposed introducing, to the adult part of his audience, the different schools assembled before him. He announced their names; caused the scholars of each seminary to stand up by turns in their places; which had manifestly the effect of exciting at once their attention; making them sensible that the sermon was chiefly for their benefit. No sooner was the text, 'Attend to my words,' announced, than the most lively inter-

est awakened in every countenance. When every eye was fixed, there was commenced an oration, which, without tending in the least to degrade the majesty and dignity of Divine truth, was calculated to instruct, to impress, and to please the youthful audience. The preacher brought home to their tender minds a vast variety of truths, which combined at once the advantage of being plain, important, and memorable; and these were deepened upon the imaginations of their hearts, by frequent and elegant allusions to those images which are most likely to charm the youthful fancy, and interest the young heart. Again and again did I turn to mark the effect which it had upon these rising hopes of the church of Christ: and as often I was delighted with the unabated earnestness with which they listened to the words of truth: and as often, some new and striking illustration again arrested my attention, withdrew my eye from the assembly, and rivetted it on the preacher. When the sermon was closed, a variety of questions, founded upon the discourse, and embracing its leading ideas, were proposed by the preacher; and the ease and readiness with which every question was answered, (and many of them were such as children could hardly be expected to answer) rendered it evident to every spectator, that there had been almost one unbroken act of attention on the part of the young assembly.

Those who have never witnessed such a scene may perhaps indulge in the smile of ridicule, at the idea of preaching to children; but sure I am that none present on the occasion experienced such a feeling. Indeed, the individual who could witness it and remain uninterested—he who could be present without feeling himself impressed with the service—he who could leave his place without supplicating the Divine blessing upon these endeavours to improve such an audience, must have a heart in no very enviable state, and can hardly be believed to be a lover of God or man!

\* The following is a list of the Schools assembled on this occasion:

Albion Chapel. Tabernacle. Hoxton. Shoreditch. Little Moorfields. Pell Street. Virginia Row. Whitecross Street. Founder's Hall. Union Street. Saffron Hill. Charles Court. Holywell Mount. Salter's Hall.

## POETRY.

For the Religious Intelligencer.

*Lines written by a young lady, on her recovery from a dangerous illness.*

When life's little current ebbs fast to its finish,  
 And the strings are all loosing which bound us below;  
 When life's joys and sorrows before us diminish,  
 And th' impatient spirit chides the moments as slow:  
 Ah! who would recal then, the unfetter'd spirit,  
 When lingering it stands on the threshold of time;  
 What illtim'd affection could thus disinherit  
 The soul for a while, of such freedom sublime?  
 The immortal spark longs to quit its clay dwelling,  
 Trembling and hoping and ready to fly;  
 While to bear us o'er Jordan, the sails are all swelling,  
 And angels are waiting to wing us on high.  
 When on the dear bosom of Jesus we're sleeping,  
 And our title secure to a seat with the blest;  
 Would friendship detain us in this vale of weeping—  
 Would she rob the *tir'd soul* of its last peaceful rest?  
 Ah no! though to part with our friends gives us sorrow,  
 And the last hollow groan fills the bosom with fear;  
 Yet Religion dispels all the visions of terror—  
 Lights up "the dark valley," and dries every tear.

H. J.

BY HIS EXCELLENCY

OLIVER WOLCOTT,

Governor and Commander in Chief in  
and over the State of Connecticut.

## A PROCLAMATION.

*Whereas it is the duty of all men to acknowledge their dependence upon God, the great Creator and Preserver of the Universe, and publicly to express their gratitude for the bounty and protection which they derive from his indulgence and favour:—*

I have therefore thought fit, by and with the advice of the Council, and at the request of the House of Representatives, in General Court assembled, to appoint, and I do hereby appoint, **THURSDAY, the 26th day of November next**, to be observed throughout this State, as a day of **PUBLIC THANKSGIVING**

**AND PRAYER.** And I do accordingly invite the Ministers and teachers of all denominations, with all the good people of this State, to assemble on said day, and with sincere and devout affections, to present the reverential homage of their hearts to Almighty God, for his inestimable favours to our State and Nation; in particular, that he has continued to us, the great blessings of peace, internal tranquility, general health, and fertile seasons: above all, to render united and humble thanks, for the divine revelation, perfect example, and expiatory sacrifice of His Son, our Saviour and Judge; and the assurance thereby afforded, of a happy and immortal existence, through faith, penitence, and obedience. At the same time, to supplicate the Divine guidance and protection, in behalf of the President of the United States, and all others entrusted with rule, counsel and authority; to entreat that they may possess the spirit of their stations, and cause right and justice to prevail; that all Institutions for promoting piety, science, morality, benevolence and charity, may flourish; that liberty, happiness, peace and security, may be continued to our country, to the latest generations, and be speedily extended to all mankind.

All servile labour, and vain recreation, on said day, are by law forbidden.

*Given under my hand, at the Council Chamber in New-Haven, this twenty-second day of October, in the year of our Lord one thousand eight hundred and eighteen, and in the forty-third year of the Independence of the United States of America.*

OLIVER WOLCOTT.

By Excellency's Command,

THOMAS DAY, Sec'ry.

RELIGIOUS INTELLIGENCER,

PUBLISHED EVERY SATURDAY

By NATHAN WHITING,

NEW-HAVEN.

Price Three Dollars a Year.